

thorough the flesh. The dancers were not to have demonstrated any form of pain, for that would have portrayed their weakness. This ritual, with all its preparations, lasted a long period. The Sun Dance Song was called: "Hlisis Hatawino Neina — Surely the Sun will Pity Us."

THE CHEROKEES

REMOVAL TO THE WEST

Dr. Kermit Hunter

NOTE: Dr. Hunter is a poet, musician, teacher, playwright, author of UNTO THESE HILLS drama and HORN IN THE WEST and author of the University Theatre section in the Encyclopaedia, won many awards, held fellowships from the Rockefeller and Guggenheim foundations and is currently teaching at Hollins College, Virginia. We are reprinting a brief synopsis.

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The original land of the Cherokee was the Southern tip of West Virginia, Western portions of Virginia, and North Carolina, Northern South Carolina, Northern Georgia and Alabama and nearly a third of Tennessee.

The Cherokees called themselves JUNWIIYA, or ANI-YUNWIGA, meaning: The Principal People (of that locality). They often speak of themselves as ANI-KITUHWAGI, People of the Kituhwa (locality). The word "Cherokee" has no meaning in their language... As used among the Cherokee themselves the word is TSALAGI or TSARAGI. It is found in the records of De Soto's expedition as "Shalague", and it appears in a French document of 1699 as "Cheraqui". The English form, "Cherokee" was first noted around 1708.

THE CHEROKEE REMOVAL TO THE WEST

Kermit Hunter

(Very Briefly)

A great change seems to have come over the remnant of the Cherokee Nation during the 25 or 30 years following the Revolution. By the end of the Revolution the Cherokee had lost their hunting grounds in West Virginia and Virginia. They had been driven out of South Carolina. Their lands, once embracing nearly 50,000 square miles, Georgia and a small eastern corner of Tennessee. Their lands, once embracing nearly 50,000 square miles, Georgia and a small eastern corner of Tennessee. Their lands, once embracing nearly 50,000 square miles, Georgia and a small eastern corner of Tennessee.

The years following the Revolution showed a continuous stream of (White) wanderers moving toward the Mississippi and beyond. Never instinctively a warring nation except in self-defense, the Cherokee had begun to realize that their course for the past hundred years had been fruitless as far as physical gain was concerned.

They were turning again to agriculture, to the development of fields and farms. From the white men they learned farming methods vastly superior to the primitive system of their ancestors.

Shortly after 1810 the great Cherokee genius, Sequoyah, produced one of the most remarkable inventions of modern times — a Cherokee alphabet, the only written language of any American Indian tribe. The new system spread quickly through the nation, and within a few months all the Cherokee were able to read and write in their own language. By 1827 the Cherokee council voted to establish a newspaper.

When British struck again in 1912, the Cherokee had vowed to have no part whatever. But when they found that

their traditional enemies, the Creeks, had sided with the British and were causing disruption in the South, they quickly sent a whole regiment of volunteers to join Andrew Jackson and repelled the enemy at the famous battle of Horseshoe Bend, Ala., in 1814, where Junaluska personally saved the life of General Jackson.

Meanwhile numerous treaties and purchases were arranged during the years of 1810 and 1835, and always the Cherokees were squeezed farther and farther into the hills, away from the rich and fertile valleys and always they were met with men like Junaluska and John Ross held the people in check. The discovery of Gold in Georgia in 1828, with its great flood of land-grabbers, made conditions even more intolerable. A long series of parleys began in Washington as Cherokees sympathizers tried resolutely to plead their cause, and throughout all this the Indians retained an amazing degree of patience and humility.

In 1835, a handful of malcontents were flattered into signing a treaty which ceded the entire Cherokee country to the federal government. The Cherokee nation was stunned when Congress actually ratified the ridiculous treaty and for three more years they argued frantically, aided by such men as Daniel Webster, John C. Calhoun, Henry Clay, Stephen Wise, Sam Houston and a host of other leaders in every walk of life, but to no avail. The snitting political scene of the 1830's made almost a joke of the cry of the Cherokee. In 1830 General Winfield Scott was ordered to move the Cherokee to the West.

The story of the mass exodus, one of the most dismal pages in American history and one little known, is enough to startle and shame the modern reader. These people, highly civilized and intelligent, an honest and sincere part of the life of this region, publishing their own newspaper, conducting their own schools, and according to actual records the most law-abiding and peaceful residents of the whole mountain area, were herded into stockades for weeks then marched overland nearly a thousand miles, almost completely despoiled of property, homes and possessions.

CHEROKEE INDIAN VILLAGE

Cherokee, N. C. — Qualla Boundary, home of the Eastern Band of the Cherokees, largest tribe of Indians in eastern United States, has become a living museum of the American Red Man.

Each year thousands of tourists from all parts of the nation, and from scores of foreign lands, come to Cherokee, N. C. to see the famous out-door drama, "Unto These Hills", to visit Oconaluftee Indian Village, a scientific recreation of a Cherokee town of 200 years ago, and to view the ancient items of Cherokee culture preserved in the Museum of Cherokee.

All these projects sponsored by the Cherokee Historical Association, Inc. pinpoint the importance of the activities of the Cherokees — and through them the activities of all Indians — to the basic flow of American history.

Nowhere else in the United States can visitors learn so much history and Indian lore in such a short period of time.

A tour of the town shows how the modern Indian earns his daily bread, for he is seen everywhere engaged in business activity to be found in any small American town.

On the outskirts of the town are Cherokee farms and homes, where the Indians live in modest comfort. The fresh green forests provide game, and the cold, swift mountain streams are filled with trout.

Oconaluftee Indian Village, which is open to the public from the middle of May through Labor Day, is populated by Cherokees dressed in authentic costumes of the early



Cherokee Indian Potters, Oconaluftee Indian Village, Cherokee, N. C. The Cherokees did not use the potters wheel in forming their clay bowls. They used the coil method, illustrated above, and finished the pot with their hands and paddles after the pot was formed.

Red Man of this region.

In the Village, men and women are engaged in forest crafts typical of their ancestors two centuries ago. You can watch braves make arrowheads by chipping flint, create blowguns from river cane and make bows and arrows from wood brought from nearby forests.

Women weave baskets of unsurpassed primitive beauty, mould pottery from native clays without a potter's wheel, and with infinite patience design beaded belts of great beauty.

In the Museum of the Cherokee Indian, a large collection of ancient Cherokee cultural items, you can see stone axes, weapons, masks and documents of the early Red Man.

The Nature Trail and Arboretum is a great collection of plants and shrubs, including an Indian garden, to demonstrate the wide variety of plant life in this mountain country. Thousands of plants are labeled, and the wide, smooth trails wind along cool brooks bordered by giant shrubs and trees.

At night, during the months from late June through Labor Day, you can attend the nationally-acclaimed outdoor drama, "Unto These Hills".

Opening June 25 for its 14th season, "Unto These Hills" traces the history of the Cherokee Nation. It is enacted in Mountainside Theatre, considered one of the most beautiful in the world, by a cast of 130 men and women.

Directed by Dr. Harry Davis, Chairman of the Department of Dramatic Art and director of Carolina Playmakers at University of North Carolina, "Unto These Hills" is noted for its polished dramatic performance, exotic Cherokee dances and stirring music.

Scores of Indians are in the play, and many of them are cast in roles based upon the lives of their own forefathers.

During the past thirteen seasons, a total of 1,657,882 paid admissions have been recorded for "Unto These Hills". Last season 129,000 persons saw the drama.

GALLUP INTERTRIBAL CEREMONIALS

The 42nd Inter-Tribal Indian Ceremonial which is held annually in Gallup, N. M., the Indian Capitol, will be held this year during August 8-11. Indians from all over the U. S. meet there to present their folklore and dances.

BEST WISHES TO VILTIS

Andre Weizenhoffer

Oklahoma City, Okla.

8 — VILTIS

"UNTO THESE HILLS"

By Philip Clark

Asheville Citizen-Times, Asheville, N. C., Sunday, July 23, 1963.

It's been 10 long years since the first time I saw "Unto These Hills" in its second year of performance in 1951. What with one thing and another, I didn't get to see it again until just the other night.

It was a startling experience, seeing it the second time. Ten years ago, as I recalled it, Kermit Hunter's tragic drama of the heartbreaking struggle of a remnant of the Cherokee Indian nation to cling to their homes in the Great Smokies had packed a terrific emotional wallop.

The startling part of the second viewing, a decade later, was in finding that the emotional impact was even sharper and harder the second time than the first.

There have been some noteworthy improvements in the play's production. The staging is smoother and the acting has even more force and bite. But I think those technical advances, good as they are, account for only a small part of the reward of seeing the play again.

The heart of the matter is that "Unto These Hills" is a fine play on a great natural theme — a first-rate dramatic production of a story of tremendous tragic power and human pathos and dignity.

Except the barest details, it's not necessary no to rehearse the story of the heartless expulsion from their mountain homes — or to retell the transcendent self-sacrifice of the heroic Tsali and his two sons which made it possible for the remnant who now form the Eastern Band of the Cherokees to remain in the Smokies.

The Cherokees had been driven back and back from their once sweeping tribal territories, and finally the rising flood of white settlers wanted them driven out of the mountains and beyond the Mississippi finally and forever. A small number resisted desperately, and, as "Unto These Hills" shows, were able finally to stem the white tide and stay".

The central theme of the play, of course, draws its power from the endless human conflict of greed and heedless cruelty against love and compassion. And in the days since coming back from Cherokee, I've been trying to answer a hard question.

The question is simply this — how can we, the direct descendants of the conquering whites, stand to watch the play at all? We couldn't stand it. I guess, if it weren't for



UNTO THESE HILLS, Cherokee, N. C. The centuries-old colorful Cherokee Indian Eagle Dance is created in the outdoor drama Unto These Hills, which is presented nightly, except Mondays, from late June through early September at Mountainside Theatre, Cherokee, N. C. This spectacular dance has been handed down through a thousand years of tribal ritual.